

435
BOSTON MAY 10, 1963

TABLE OF CONTENTS

Requirements for observation.

Hargo Lockwood: Observation creates relaxation; is this interfering?
Mr. Nyland: That what I am changes under observation. The split.
What takes place in the head and the feelings.

Becoming truth; lying and ignorance. Objective recording as a new faculty. Continued work leads to development of beginning of I.

Sleep and waking. Automatic behavior. Lack of control of reactions. Lack of relationship between mind and feeling. Doing things incompletely; inability to keep promises. Vanity.

Find out what one is. How subjective life is. Light of the moon and light of the sun. Chaotic condition of thoughts and feeling and civilization. Going to church not enough.

Essence and superficiality. Life as an opportunity. Conscience to be developed with consciousness. The advantage of Gurdjieff's system is that it is applied in life. Being hot or cold, not lukewarm.

Three relationships; the tetrahedron. Time and eternity. Heaven internally. (Tape runs off)

BOSTON MAT 10, 1963

How long since I have been here? Two months or more? Many questions accumulated maybe in between. Some are new, yes? Maybe some of you have read however or perhaps talked or some of you

really is, without any particular conditioning or rationalization process in your own mind.

These of course are the particular kind of things that you gradually start to learn. And it depends a great deal on one's honesty in trying to continue to apply the principles as they have been laid down or, rather, which are prescribed in a certain way; and that only by following that, that one could get certain results. And the difficulty which is always involved is when you try to apply them, you will always try to substitute something else when it becomes a little bit more difficult than you, at first, realized.

For instance, if one says, "I want to observe myself." It means I want to see myself as I am. It means that when I can divide myself into three different parts of certain functions which I classify under the name of instinctive, emotional, and intellectual, that there are certain processes going on in ~~our~~ each human person: His thinking and his feeling and his activity. And when I say, "I would like to become aware", it means that I want to see them, ^{watch} ~~xxxxx~~ them, but not go further than just recording them. That is, I want to try to see what I actually do, without trying to think or to feel about them.

So, the necessity of observation of oneself, of watching oneself, particularly if you start to apply it to your physical behavior only and the different manifestation that one has in a physical behavior, that is, like movement or like when you sit down, certain muscular tensions, certain facial expressions, certain postures, including tone of voice of oneself, the different manifestations which are noticeable from the outside and also certain manifestations which one only really knows for oneself, let's say, including blood circulation or something

that might effect your breathing or sometimes physical conditions very closely ~~xxxxxx~~ linked up with a certain strain in yourself either muscular or in some other way. These manifestations belong to a physical behavior of oneself. And that, if I try to become impartial to them, it means that I will accept them as they are without immediately going to the idea that I ought to improve them or that I want to change them simply because I sometimes discover things that I do not like or things that I do like. But that the whole problem is that I accept myself as I am at any one time, I am when I am, whatever I am; that I record that as such in a certain place of my intellect which can receive such impressions in an impartial way.

All of this, of course, has to do with objectively looking at oneself. And I say it is a very difficult thing. In the first place, I am not used to it. But, in the second place, immediately when I start trying to do this, I will use my ordinary functions to try to do the thing that is difficult. When I say "I want to become impartial regarding myself," impartiality can only take place when I am free from thought processes or even free from a feeling process about myself. And feeling and thought are linked up either in a memory or in an anticipation. That is, if I really want to become impartial regarding myself, I have to do it at the time when it happens. And that would mean that I would have to live in the present moment. And this, if I analyze it for myself, I know that the moment immediately passes into another moment. And that even when I say, "I am in a certain way", that particular moment it takes the time that I say it; the moment in which I make reference to it is already gone and belongs to the past. And, whenever it belongs to the past, I have a memory of my existence

instead of the immediate recognition of the existence at the time when it happens.

So, the difficulty that is involved in being impartial means also that I have to learn a certain concept which is quite unfamiliar; that is, living in the present moment. And, at the same time, if I live in the present moment, because it is unfamiliar I will try to substitute something that is familiar which is thinking or feeling. And even if in my thinking or feeling I try to be impartial in my memory to what I have been, I also will find that that becomes very difficult, particularly when that kind of behavior that I have seen was not so, let's call it, acceptable to me. Immediately I will find that when I try to describe certain things of myself that I have already a certain judgement, a liking or a disliking; and very seldom that I would be that really it is all equal to me, whatever it is. And there are very few moments in my life that at that time, at any one time, I could be impartial to myself.

Margo Lockwood: Mr. Nyland, at times when my body is tense because I am carrying heavy packages or the baby or I am doing something that requires exertion greater than normal for me which is quite often now, that situation, minor crises for my body, makes me look; it triggers off my wish to see myself. But as soon as I observe myself, the tensions that are there, that are suffering thru this unaccustomed job, they minimize. I don't know. I have tried not to interfere with what I am doing and just to see myself. But the mere fact of observing, lessens the suffering and it becomes a different situation and the muscles seem to work better and not complain so much. And there is something that I wonder about in a situation like this: is that completely impartial? The observation seems to change the state. It changes my state anyway because it is observation but there is a fine point involved of: should I try to see the muscles as still being tense altho they would be less any way because of observation?

Mr. Nyland: If they are relaxed and you see what they are, you cannot see them as tense.

Margo: They just become natural.

Mr. Nyland: Alright. Then that is what they are. That is what they are. No, the difficulty of course is that what we are talking about now is that I see certain things as they are. Because of this, the impartiality that is involved in that or, rather, that I become objective to certain things that is myself, I introduce in my ordinary life of subjectivity, something of an objective nature. This is an entirely different state from what I usually am. I say, "I can be aware of myself." When I am aware, I make a certain effort to be aware of, let's say, myself sitting. And I try to hold on to that as long as I can. But I know that without doing anything special I cannot prevent losing my effort or even the awareness. So that when I try this without any movement whatsoever, to try to become aware of myself sitting, and I start and I have a picture of myself as I am, how I lose it I do not know. But, after a little while, I come to the conclusion that I have lost it because I am then in a different kind of a state. As we call it, I am asleep again. I can make an effort again. I can wake-up. And then, when I am awake, I have for one moment, two moment, three moments, a realization of my existence as it is and I again fall back into a state of either, let's say, sleep or unconsciousness.

Now, as a result of being awake, that is, a result of being present to myself or to see myself, to observe myself impartially, as a result of that, that what I am changes. And the change simply takes place because, while I observe, something else really takes place first. It is as if something of me becomes aware of something of me. And it is this difference between the two functions, one continuing exactly the same as it is, the other having in it the ability to observe. That what separates out is of course still part of me and is within my in a certain place.

But, in order to explain it for myself because it is a new kind of experience, I say, "It is as if something is outside of me, looking at me". This is probably the closest that I would come to describing what takes place altho, theoretically and intellectually, I know well enough there is nothing that splits out. At the same time, I get an experience of something that is away from me, looking as if actually I am outside looking at myself.

So, after a little while I try to become clearer about what is this process that takes place whe I try to become aware of myself impartially. I say it is something that takes place in my head first because that is where the thoughts are and that is where the concept of wishing to become aware first originated. It is instigated probably by something else which I can say, "It is a wish on my own part to carry out that kind of an experiemtn."

So, when I have a wish to do it, I am inclined to believe that there is a possibility of work doing something for me. It starts, of course, with a desire. And again, where this desire comes from may be because I am effeceted by someone else. I ~~am~~ may be effected by some reading. I may be effected by something in me that says I ought t do something about myself. Or, it may be a result of a certain search for solving problems regarding myself. It may also be that, in seeing myself every once in a while accidentally, I come to a conclusion that there is something not entirely right with it. There may be many suspicions. But all of it gradually leads to the wish of doing something about. And then I must do something in accordance with whatever, you might say, is the prescribed method. As far as Gurdjieff is concerned, the question of objectivity. As far as Buddha, the question of the only way. As far as Zen is concerned, the question of the understanding of a moment; and things of that kind which have been descrobed in many different kind of religions

and in many different ways.

But, in any event, it is a question of how can I become truthful regarding myself when I am conditioned in so many ways which lead to a certain form of hyposcrasy, which, every once in a while, is called lying but I cannot call it a lie unless I really had knowledge. As long as I am ignorant. I cannot call it a lie. When I now try to become aware, something takes place in me and my recording of that what takes place has to be in all kind of honesty and seriousness. I have to be willing to face whatever I might see and also I have to be willing to ^{admit} ~~accept~~ ^{ever} that what/I try may not be immediately successful because all my life I have subjective. At times I have become objective because of certain accidental happenings which gave me at a certain time a certain insight of: This is what I am. Very often, when that might have happened, and it was something I did not like, I will find excuses for it because I will explain it. It is not my fault; it was something else, conditions and all the rest. Then I simply am satisfied ~~and~~ with that and I continue to live until again, because of a certain shock or a certain remark from some one, I come to the realization that things are not the way I always have seen them.

Now when I become aware something in, as I say, it is as if it splits off. I can also say it this way: that if I have to try to find what it is in my mind that says to record the behavior form of myself without any subjectivity attached, it is then as if my mind will have to acquire a new kind of a faculty, a faculty of objectivity because it is not like a sense organ. It is something that is recorded; something that definitely comes to a realization in my mind of myself or part of me existing. At the same time, it has to remain a fact of existing only, without interpretation.

If I say that it is recorded in part of my mind, it probably

is so but, for the time being, I do not know how my mind functions. And when I really start to work in the real sense of the word, that is, honestly trying to find out what really takes place in me when I try to become aware, it is as the back of my mind, that is, the back of my head starts to function in preference, definitely as against the ordinary formulatory part of my forehead. For the time being, I attach the place where this actual is recorded to the back of my mind, that is, the back of the skull.

After a little while, it is as if there is something outside of me seeing. Sometimes I say it is as if above me. Sometimes I have towards myself, at times in very good realization of myself as I am, particularly if I include the totality of myself, it is as if there is something quite a distance away from me which considers me as it is. I say sometimes as if someone outside of me is ~~knocking~~^{coming} towards me, looking at me, coming to the realization of my existence. And it is then as if that part is outside of me, actually separated from me.

In how far that is true, I really do not know because the beginning of such a division is almost less than one percent divided and ninety nine percent remaining. And when I say this beginning of the division between that what is totally me into now two parts, is almost unfair because the I or the beginning of the I is so small compared to the totality of the rest which remains as it is. But I cannot really say and I do not know enough about the I, than only in a terminology of my 'it', that is, my body and my other functions. At the same time, the quality of that what is I, I have endowed, by definition, with being objective or being able to record or being the faculty of my mind existing for the purpose of receiving impressions of me impartially.

So gradually, with this separation, the state of that what I am is different. That even if I say one moment of making an attempt at

awareness will already change me infinitesimally, in a very small way, probably not something I could even measure. But, at the same time, there is a beginning of something a little different. And, with that, as I now gradually will work time and time again, trying to introduce these efforts of becoming aware of myself, gradually that what splits off and is of a different kind of nature, since, as I say, by definition I have endowed it with that, I have made it different since it has a certain form of impartiality which I as a whole do not have, then I say that gradually this what develops as the beginning of I, starts to take on a certain form. It also has, not only a reason of existence, but, because of its existence, it exerts an influence on anything that is surrounding it which is myself.

As a result therefore, when I continue to work on myself, this development of that what is the beginning of I in me, now takes on a certain form of life. And, because of the presence of that form of life, it, that is, the rest of my body also will be influenced and take on that what is corresponding to a different quality.

It is a slow process. But when I talk about suffering, when I talk about certain pain, certain condition of tension under the influence and emphasizing the possibility of I existing and I, when existing, having an influence of ~~itself~~ 'it', my body, will take on a different corresponding value dependant on the strength of I. You see what I mean?

I takes over if attention is given to that. If my wish is strong enough to wish that I ~~not~~ to develop, I gradually would become a guide, on account of which my body and whatever my manifestations may be, not only will be influenced, but will take on a corresponding value of a more harmonious nature. Of course, I am talking about results of experiences. I am not talking theoretically.

altho theoretically it is quite plausible to explain it this way. One never would believe it unless one starts to work with it. When it then becomes an experience, one says, "Yes, that is so", or one says, "My results are different."

All of that, it would be quite extremely helpful because if one says, "No, that is not my experience," then I have done something which I remember very well how I have done it, what has been my attitude towards it, what I have tried to do, what was my understanding of awareness.

What is it that I say to myself, "I wish to wake up."? What do I then set in motion? And dependant on whatever I do as an effort and getting certain results of a certain kind, becomes then my experience and then becomes worthwhile to talk about that experience had, let's say, compare it or to make sure that the way I worked was correct.

I say this because, in the first place, work is not always the same for different people. We approach always from the stand point of where we are ourselves in our own development. And sometimes certain things become important dependant on the type we are, dependant on the condition under which we have lived, dependant on the suffering we have had, dependant entirely on our psychological make-up of how we approach affairs in life and also how we are looking for the possibility of a development in life of a certain, let's call it, spiritual value or a certain value which has really a meaning, which sometimes is called more essential living or more living in accordance with what a man should be and now what he is. So, our approach never can be the same than only on the basis of I am a human creature and I am subjective and I am, in our terminology, unconscious.

I want to lift the veil between unconsciousness and consciousness.

My idea about what us conscious is very difficult to define because I am unconscious and I want to define something that is the negation of my unconsciousness. And I have really no foot hold in my unconsciousness to know what it is to be conscious, then only to the extent that I can say in my mind, "Everything that is anti-unconsciousness would become conscious. Other wise, I do not know. I call my ordinary function of my mind, I call it a conscious state. Simply for this reason: that the word is used to indicate a condition in which we are and, according to Gurdjieff, it is called a condition of sleep, that is, it is a waking sleep. The reason for calling it sleep is that there is also, every once in a while, an experience of being really awake. And such experiences we have had. Every one has had them at certain times. We call them still 'moments I do not forget'; something that I recall so well as if it happened yesterday. And it is such moments which apparantly at such a time were accidentally produced because they were not produced because of my own free will but they were produced because conditions happened to be in a certain way. And nevertheless, because of the happening, the experience of having seen myself at such a time is so vivid and also, if I try to recall it, I come to a conclusion that at that time I was not thinking or feeling. "everth eless, it was a realization of my existence ~~an~~ some way or other. And apparantly there was no time to try to determine it then only after wards trying to describe it.

So that the moment of awareness, we know what it is. And that moment of awareness is so entirelt different from ^{our} ordinary life that we say it is a moment I will never forget. Now, that is a moment I call being aware. And the whole purpose of work is to try to make intentionally such moments of awareness so that the experience of my

awareness can be compared to a state as if I am awake, as against my ordinary state of being asleep.

Now simply to call it sleep, does not mean that I am asleep with all the various attributes of my physical sleep, that is, when I actually close my eyes and sleep. But when I compare a sleeping state physically with my waking state physically, and my waking-sleeping state ~~xxx~~ psychologically, with the possibility of being awake psychologically, there is a very great similarity. It is as if when I am in a waking state and still asleep, when I wake up that I am in the same kind of relationship as if in physical sleep I wake up to the world and I open my eyes.

There is another reason for calling it sleep because in ordinary life I am very much willing to admit that I have done things in my sleep. It is, of course, well known. I do many things without even any thought whatsoever. For instance, I am here. A little while ago I was somewhere else. After two minutes I may be some other place. And I say, yes, of course, logically I must have come from here to there. I must have walked but I do not remember it. And it is not that we all the time walk around like chickens without heads. Every once in a while we know very well we are sitting here. "Yes, I am sitting here." And I walk out and I find myself in the other room and, in the mean time, I must have walked. But I do not remember it in such a way that I was present to myself while I walked. I come to the conclusion that I have been there and, for that reason, I say I must have existed but if I come down to it, to the fact that I am aware of my walking from here to there, I must honestly say that I was asleep.

Well, there are many things that we do automatically which do not require an thought process at all. I do it because I am so used to it. Many things that are habitual belong to that same kind of an

atmosphere of being asleep, half-asleep, dreaming sometimes. If I want to draw a conclusion that I am 100% automatic, that I am 100% machine, I do not believe it because I say, "I have, oh, but I can do this, I can not do that. If I want to get up I will get it." And, of course, I can get up. And in ordinary life I have ideas about myself being able to do certain things let's say more or less in a limited way. But when I really try to do something that I promise and I promise to myself and I say it is a very simple matter to become objective to myself; naturally I can do it because I can do this and I can do that and therefore I can do also this. So, I start. I say, I want to be objective. I want to be aware. I give myself all the best chances in the world. While I sit, I now wake up to myself. And it is for this one moment I have an experience as if something of me is present to myself. And I say this I want to keep. So, I get up. My getting up involves certain movements which are partly habitual, but partly now I try to stay with them and I fall back in a thinking process and the attention that originally went in my awareness disappears.

So, when I get up and I start walking and I stop for a moment and I ask myself, "Am I awake?" I realize I am not awake simply because at that moment when I ask that question and I again make an effort to wake up, I know I am then different. I say I want to be present to my voice. I want to hear everything I say. So, I start and I hear it. It is not that I hear it in memory. I can actually be aware of my ~~voice~~ voice having vibrations which, at the moment when it is uttered, reach my ears. Now I start to say something. I become a little bit involved or it is necessary to explain certain things or I have a little emotional quality in it and I want to emphasize that. When I start doing this, my attention of hearing my voice is gone. My attention to wish to express certain things in a

correct way or exactly as it ought to be said, explain it, argue it or emotionally being involved, has taken away the energy that originally was available for my awareness.

So, ~~xx~~ one has to be very careful about making a statement that I see or I become aware of the fact that when I wake up that my pain disappears or that my muscular tensions go away. I do not know sometimes if it is the result of the awareness or if it is the result of the associative thought with awareness which makes me, at that time, a little bit more in control. And I simply say, "Well, awareness ought to be followed by the fact that I am less painful or that I have less tension." This is the danger.

If now, on the other hand, I really am aware and I state the fact of myself, that it, my body, is less tense or that my body, under the influence of that what I would call something of a higher nature, starts to function differently than that what functions now and has this influence, ~~xxx~~ has a life of its own. And if it can, at that time, direct my body in such a way that it has less pain or is less tense, it can also direct the body to be more tense and still remain awake.

So, here is the solution. I want to try out, for honesty's sake, for my own, after all no one else is interested in this kind of work but myself. And I do it for reasons that I myself become interested in it simply because it seems that if I actually could wake up, that then my life would take on a different kind of color and because of that, my life would have a proper place and that the thought or feelings in my life and in my daily activity could be guided by some other kind of a motivation than only my living on the periphery. Because the more I start to see myself, the more I realize what I do, how I behave, the way I manifest, the way I react towards influences from other people, that even when I say.

"I do not want to react", I will react. And, if I say, "I want to do that", that I cannot do it or I forget or that when I make a promise I cannot keep the promise. Or if I want to say certain words in a certain way, I say it a little differently or I get flustered and I do not know how to find the words properly or I emphasize the wrong thing or I have the wrong choice of a word. And when I start to think and think about it, very often, particularly when they have to do with ordinary forms of, very simple forms of behavior, I become awkward. Still, something quite fundamentally wrong in one when one tries to live in accordance with a certain dictate of either ones mind or something may be indicated in ones mind, who, at certain times, could take over and guide my life.

But take it simply as a question of here is my mind. My mind is functioning quite clearly about what I ought to do. And it is familiar, to some extent, with the behavior of myself, my physical appearance and also certain feeling processes that take place in my heart or maybe in my solar plexus. And my mind says, "You have a feeling about this and that. You have a prejudice about such and such a person. You should not." And my mind continues to tell why you should not have it because after all he is a poor man and he is this and that and he cannot help it and his father and mother were such and such; therefore, he has to be like this and so forth. And, at the end of it, I say, "I do not like him."

You are trying to bring about a certain relationship between your mind and your feeling. And, for some reason or other, your mind does not know how to talk to your feeling. And, to reverse it, I have a strong feeling and I say, "I am sorry; I cannot help it. I know I should not feel it but I do." It is this constant division in myself. I say I will do something and I cannot do it. I say I

will say certain words. I know them but I cannot think of the --?. I say I am in the presence of someone. I am emotionally upset. I go to an office and I want to have an increase in my salary and I tell the boss that I am really wonderful and he just looks at me; and I cannot say any more and I say, "Thank you" and I leave. And I am stopped and I know it. And what will I do? I would like certain things with all my heart and I do not know how to make them. I try to concentrate on certain things that are really of interest to me and while I do it, I think of something else and then I say, "Oh no, I have to do that". Then I do that something else. And I do that something else and I say, "I forget I ought to do this" and so I turn around and I do this and do that; half, one quarter, one eighth. I do not do it while. And very seldom that I can do something with all my heart without having any thought that I should do something else.

We are very complicated of course. And we have many obligations and we divide ourselves many times in different parts. And still, whenever I try to do any one thing with all of myself, I have a thought all of a sudden which does not belong there at all and it is --?. These are the conditions that I gradually start to see when I am objective regarding myself, as objective as I can be. I say, "I want to say certain things in a certain way", and I cannot find the right notation. I try my best and the more I try, the more I force it, the more I have difficulty even of saying any kind of a thing. And where is it that I say, "I ~~gm~~ ought to be very quiet; I ought to be. There is no reason really to be excited about anything at all." and I keep on remaining that, nervous I call it; sometimes idiotic, sometimes very stupid.

I criticize myself for not being able to do very simple things. I make a promise. "I will see you day ~~from~~ after tomorrow; sure,

come hell or high water, I will see you." And so something comes up and I say, "I cannot. I wanted to very much but~~///~~"

Many times I do not know how my life is. I say I know and I promise and I foam at the mouth and I argue, "This is the truth." Six months from now I will argue maybe the opposite. I have no principles really. It is extremely difficult for me to have principles because, not only the principles in a moral way, which already change in accordance with whatever the conditions are; if I live in Boston, I have different morals from New York probably. And if I go down South in Birmingham, certainly I have another form which I do not have here. But if I live in Java or Japan I still have something else that I call form of behavior. And if I were born primitive, I would probably worship some kind of a ~~god~~, which at the present time I do not care about. So, many of ~~these~~ these change as I change locations. They change as I change my own tempo, my own life. If I am, at the present time, protected because my father and mother take care of me, as soon as I get in the ~~new~~ world and put my feet under someone else's table, I probably get certain kicks which I was protected from getting when I was under their influence. When I meet a friend who does me for ten thousand dollars, I will ~~hate~~ hate any kind of friendship. If I meet by experience certain things that, let's say, hurt me and probably in truth it does hurt me, I say, "Maybe I am gullible; maybe I am naive, maybe I am stupid in some kind. Where is it and why is it that I do not know?" People who always say, "Nobody tells me anything." Things of the kind that I constantly will blame my teacher, my boss, my everything but myself. And that I come to a conclusion that that what I really am, how I represent myself to other people. What I really appear to be as far as other people are concerned and when I wish to appear in a certain way and sometimes get away with it and then sometimes say, "Well, I

put that one over."

"Here is my inside, my essential being? Why is it that I, at times, cannot be what I want to be? These things I see. That is why I ~~wt~~ lie quite easily in accordance with whatever my fear is. When I am a little boy and I have been naughty, I am not going to tell my father. U might tell my mother. But my father, he will spank me a little bit and I hate it so I tell him a lie. "Where were you?" "Oh yes." "Oh nor you were not" "Yes I was". I am already red in the face. I do it constantly with other people. I tell people that I am a little bit better and then they believe it and I let them. If I can get away with a little bit of vanity and pride and make them believe that I am just a little better and oh, that I was quite heroic and you should have heard me when I talked to that policeman and I told him off and so forth and so forth, And, in reality, it probably didnot happen but my vanity is -?-.

And it is not that it is so bad. It is not that it does not belong to something that I really could not stand. And, in ordinary life, I can make the adjustment. Of course I make the adjustment in ordinary life if I get used to it. And I always will find an excuse, "Yes, but I could not have told him that because then he would have flown off the handle. You know what that would have meant and therefore, of course, I said yes. And I was a good friend and so, as a result, here I am. I am a little drunk."

You see what I mean? These are the things that we live with. We ourselves are like that. And the first step is to try to find out what one is; the reason why one is, to find what one is, is that that what I wish to work with has to be dependable. If I cannot count on the machinery that I have to use in order to live and to work with, I say, to experiment with or to find out what I

can do, what my limitations are. I have got to know what it is that this instrument is worth; what is the value of it.

You see, when I work with, let's say, some -?- in chemistry, I have to start with calibrating it. When it says this is a centimeter, a cubic centimeter and so forth, I have to know that that is correct.

And, unless I have verified it, I cannot use it because maybe it is right and maybe it is wrong. I say I can use a ruler because it is standardized and they would not be able to sell me a ruler that is less than six feet unless it was actually so. But, a cheap product; certainly. You go by the name of the ruler and it may not be correct.

I am like that. I am, for myself not even dependable. I say I am so strong. I do not eat any more candy. I am so strong, I never steal. I never tell a lie. But when it is something that is just a little bit off, it may be quite alright. And particularly if I have to tell a lie in order to avoid something else that I consider worse, I will tell a lie. If my little child is hungry and I do not have money and she is hungry ~~and~~, I ~~xxx~~ go out and I steal a banana. I am quite capable. I would be capable. But then, do I call myself a thief? I say, "No, for the sake of my child." In reality, I am a thief but I do not like that so I say, "Well,..." and still I say I am not. And maybe, unless I have that kind of an experience, I will never say to myself, "I am a thief" But when the experience comes, that kind of a condition, then I become, all of a sudden, something that I never have thought of before.

When I try to find out what I am, I discover many things that have been covered up. And my conditioning is such that I do not want to see the real truth and sometimes I say, "I hate myself but it is not my fault because my father gave me that education and all I did was to repeat what he told me", and all that. I start to grow up in the midst of life. I have to work. I have to adjust myself to the conditions as I find them. And I do not like such conditions

so I avoid them.

Do I make friends with my enemies when my enemies really could tell me what the truth is about me; maybe prejudiced, but, at least there might be some kernel of truth in it. No, I love my friends because they agree with me because I agree with them. That is the friendship I have. And, as soon as they start disagreeing, they are not my friends. We do not invite them anymore because I do not like them. Why? Because they told me the other day something that was just not so and I do not like it. And they read communistic literature. I do not like it. I am a good full-blooded American and all these God damned prejudices which are based entirely on outside little bits of information which have no value whatsoever.

And I go to a lecture and then the man talks nicely and, of course, I agree. And then someone else comes and tells me just the opposite and I agree with the last speaker because I have no opinion of my own. I look in the newspaper. I look in this, I look in that, I get a smattering of knowledge. I have Time Magazine. I do not know what to talk about politics unless I have read Time Magazine or maybe Newsweek. And then I have an opinion. And then next week I have a different opinion because it happens to be a little different. And then next time Khrushchev is good and next time etc, etc. Why even talk about it?

If one starts to find out something in relation to oneself, if one is really honest in wanting to find out. I am, I call myself man. That is, I will be able to do certain things at the time when it is required. And I will not fail anyone who is my friend. And, at times, when I can understand someone, I will understand them. Maybe with all these statements, there are certain special sections in myself where I am, because of my bringing up, narrow minded; where I am fanatic, where I am something that I cannot understand and

but perhaps -?- or when I do certain things in order, for the form, to preserve peace. How am I, let's say, regarding children? Education? How is one regarding a husband or a friend? How is one when one wants to start a day and the day is a little... and you have not slept and it is raining? And the little things that start to bother one because you have a whole in your stocking or someone has said, "How wonderful you are" and the next moment someone else curses you. And you are effected.

Read Gurdjieff. Very interesting when he writes about the little mouse. You, big man, automobiles, servants, nice lady who smiles at you, etc. etc. Read it. It is absolutely the truth, when one sees it ^{as} oneself. This is exactly what we are. And then we say, "I am a man". I am not because when I make even a little bit of an attempt to try to be awake to myself, I must, in all honesty, admit that I cannot have it longer than two or three seconds and at that time I am already back again in my ordinary life.

And I am not saying that my ordinary life is not right. It is wonderful for many things, certainly. And one can live for a long time on Earth until one dies. The question only is: Is this all there is to it? And the whole point, of course, of working means I do not believe that that what exists is actually that. Other wise, if that were so, why religion? Why even believe? Why God? Why spiritual life? If I have an idea that something else could exist, then I could become interested in it, if I only know how to do it.

And what do I do? I study. I have philosophy. I ~~have~~ read religion. I hear about people who have lived. I read even about mystics. And I read about them and I envy them because I say maybe they had something. And how did they get it? And I do not know how to get it. And it says, "Do like me and you will be alright." or, you are coming to church on Sunday and then on Monday try to do your

best, Of you cannot do it, there is always Jesus Christ who will deliver you from this and that and so forth. So, you pray. You pray for what? For something that will stop, for something that you do not like and you ask God to take it away because you do not like it.

What is it that we have, if there is actually that kind of a worship of something that belongs to oneself and which I say is the aspiration for the possibility of my life? If that is what I wish, then I come to myself first and say, "What is there in me that wishes? What is there in ^{me} that has a certain ~~xxx~~ pain, that has a dislike, that does not want this or that? What is there ~~in~~ in me that is objectionable, even if I say it in Biblical language, in the eyes of God?" And that is there that I call my God for me? Do I understand even what life is? How could I understand what God could be? And, at the same time, I pray and I say, "Lord, Lord."

It is these kind of things that, of course, we talk about. In ordinary life, how can I be in ordinary life? How can I be a man in ordinary life? How can I be acting instead of reacting all the time towards everybody who tells me this and that and I believe it because I am a good believer and I am a naive. Naturally I am very often like a little child. These are the things.

I say I wake up. I carry the child. There is less tension in my arm. Good, I see it, I say, "Thank God." I go on. I stay awake. So that when I put the child down, I say now I am awake. What is it that I now can do for this? What is it that in me at such a time when I am awake, that is, when I answer to that what is essentially more myself wishing to be what I should be and where I many times know that I am not what I should be and I hate that; that fact that I suffer or that I am subject to so many things in life that I say it is outside of me and still my reaction to it is

constantly that I react to it and that I cannot help myself being affected by all these things. Then I finally say, "What is it that I could develop in myself that could actually remain the same today and tomorrow and next year and ten years from now? It still will be the same for me."

This is what is meant by the foundation of ones life and the building of that kind of a rock on which a house will stand and not stand on sand and be washed away by rain. This is the whole question: How can ones life become? I say, if I remain subjective I can reach certain possibilities of all kind of very nice, beautiful affairs of life and I can be friends and I can also cover myself up very ~~nearly~~ well and I will avoid things that I do not want to do, postpone them for some reason. I have said once in a while, when I work in the garden, I have a beautiful excuse when I rake because I do not want to clean it up and my argument is it has to dry first. So, with that, I do not finish the job. There are many times I do not finish things. I set out with the best of intention. After a little while, my interest goes. I have to do certain things for someone else. I do not like it. It interferes with me. So, if I do not do it, what do I still do? I sit.

It is a question of honesty and it is a question of real desire. It is a question of what is the meaning of ones life. It is a question of how do I really consider the possibility of my life? What is it that if I face the possibility of (-70) and I get older and after a little while I die; that perhaps during that period that I have used it. And it is this partly linking up with the possibility of that what is separated from me as the beginning of I, with the possibility of that what exists. I now call it sun, for me. That what gives me light, that what gives me heat, that, towards which, I wish to strive. And the other, which I call moon, which is for me also a form of light but it is reflected ~~it~~ and it is also very unsteady; sometimes new moon -

practically no light; full moon - much too much light for me. And I am effected in accordance with what I am.

And so, the solution to life, if I see these two opposing factors and I, once in a while and once and for all, make up my mind I want to go in a certain direction, I say, "That what I see in ordinary life is not entirely satisfactory to me. There are questions, certain problems I would like to solve, U want to go and work in a certain direction, I do not know exactly how I will call it. But I say it is a form of higher life or it is a form in which I say I will be freer. I will be able to do certain things that U set out to do and fulfill them. And I will, at such a time, have a feeling as if I am, regarding the difficulties of my own life, in daily life, a little freer; that is, I am lighter regarding them.

These definitions I make first. I say I want to go in that kind of a direction. Then I try to find out how ~~do~~ I make it. How can I work? What do I have to do? When I once have settled these things, then I start out and U start out as well as I can. I first start out by finding out what I am. And I try now to take away whatever my conditioning is of myself and the interpretation that I have given it and I want to find out if that interpretation really can stand any water or not. If it is real, if it is something that I come to the conclusion or is it something that I have simply adopted from someone else? Do I believe certain things because I believe them or is it because someone else has told me that I should believe them. All my forms of behavior, regarding friends, regarding acquaintances, I have to scrutinize them in a certain way ~~as~~ of finding out why did I do?

I say certain things to certain people. And maybe at the time I mean it. Maybe I cannot fulfill it. Maybe I do not mean it. Maybe I just want to get away with it. Maybe I have a thought. In the meantime, another thought comes in. I ~~hate~~ hate to continue the thought but the other hangs on. Still, my thoughts are not there any more.

I ought to do that. I have forgotten to telephone so and so. I only hear half of the conversation. How can I eliminate it without being unkind and, at the same time, accomplish my own aim? Why don't I dare to be unkind? Why don't I dare sometimes to be really angry? Why is that I object to such things? Because it is not bon ton? People will dislike me? I will be ashamed? I will be put down as some one who loses his temper? Maybe. If I do it too often, then I get fired or I have no friends. Why is it that people very often cannot stand a certain outspokenness? Why is it that they are so against the particular individuality of a person? Why is that that they want us, anyone, to be standardized? Simply because they do not feel at home with something that is not standardized? And how can I maintain myself with everything that goes on at the present time, including politics, including economics, or economic conditions, or conditions of a certain way of how people behave and all that; with everything that we call now art, creation, and science and the bomb and whatever it is. I, ordinary human being, cannot withdraw from it. I cannot even go anywhere without television. I am pursued. Where is it the time that I could go to some kind of country or maybe out in the country and stay there for a little while? I cannot do it. I am touched constantly by all the different effects of what I call -?- , that we happen to call progress or civilization or things of that kind. And it makes us, us, ordinary human beings, it makes us hypocrites at times; certainly not very happy.

And the solution now to this kind of condition - we are not living one hundred years ago. We are living now. What will we do at the present time? Go to church once a week? Maybe. Maybe it will help. Monday I may be a very nice man. But Tuesday I have forgotten. Wednesday, certainly, I am back again in ordinary life. And ordinary life constantly will take away from me that what I

feel could become for me something a little different. Sometimes I say "supernatural." But, maybe it is the best grad of naturalness. And still, if I want to, if I wish, with the best of intentions~~xx~~ in the world and knowing nothing about how to become objective, I doubt very much that I, in the end, could become that kind of person so that I say at the end of my life, "Yes, I understand."

Many times that I will continue to define things I do not know. And I do not know. I know less and less. And, if I talk about truth, this -?- I say, "What is the use"? Maybe it is not always that. Dangerous -?-, maybe after a little while the adjustments are there also for oneself and I avoid the difficulty of having to face myself. And still, that is not the solution because deep down in ym heart I know I cannot avoid it. And can I, as a human being, really face all conditions and, at the same time, remain undisturbed? It is really what me aim would be: How can I be at any one time always the same essentially, myself, not effected, but knowing when I am effected that that effect on me is not taking the regular form of being translated into a thought or a feeling or an activity which is definitely reactionary instead of action.

So, the problem gradually to develop that what is separated from one and which could be the beginning of ones own, something that belongs to one and could be built in accordance with whatever oneself wishes to make that. And not be dependant on all the different outside conditions which prevail on Earth. That is, if it were possible to create something in oneself of a different kind of nature than Earth and, call it for a moment, Heaven or, if you like, planets or call it sun or something of a higher nature or something that has a coloration which is more permanent or more solidarity of man, or more essentially his essence, more his reality, as against the non reality or the unreality or superficiality against that what is inner life. All these

definitions - it does not matter very much how one calls it, provided I see in my life the opportunity of becoming that. And, if I wish then to grow, then I will try these kind of things that, as I say, to do away with subjectivity in a certain form because I know that the subjectivity will continue to enslave me and that, if I wish to be free, I have to understand subjectivity in the proper place where it belongs and not expect that to help me to step to another level.

If it is a question of me being, whatever it is, growing into a form of being of more freedom or really corresponding to that what I should become, then the means to that is not the horizontal line. It is a vertical line. How to find this vertical line. It is the problem of how to be awake, how to continue. Of course, there are many questions. I am sure you have questions. But, what is the sense? I answer one question. We go off into another question. If I answer that question, you lose the perspective. The perspective is that you have the totality of something that is available and that you now ought to read about, think about, talk about, try to ^{apply} ~~win~~, work with. To find for yourself what is your experience. And then, when you get together, exchange that experience. Then help each other in that way and encourage each other to find out something about your ordinary life, how you ought to work and how you ought to be; how you should have been already; what already is a shame that one is not what one should have been long ago. You can ~~blame~~ blame conditions for that if you like, yes. And it does not really matter very much because it does not change the condition in which you are. But when there is real desire that one wants to grow up, then there is, I would almost say, no time to lose. And do not be a fool. ~~Don't~~ Try everything that you wish to try, instead of just --, a little bit. If you want to work, work. And other wise, don't. If you are interested, really be interested. If you want to find out what it is to be aware, be aware. Try to make that attempt.

And make that attempt many times, not just once or twice. It is a difficult thing. All your life you are subjective. You are trying to put something of an objective nature in it. You are up against a tremendous difficulty of inserting that in a subjective hunk of flesh. That is what one really is. Do not think that it is easy. But do not think at the same time that it is not worthwhile. Of course it is worthwhile. It is the only thing that will give you a certain solidity for yourself and a basis on which you can stand and then you will say, "But I know or I can or I will."

This is the whole point. We cannot say it now, because you will always try to be good friends with everybody you meet and you will constantly desire not to create any particular friction if you can avoid it. And you want to follow the line of least resistance and speak about -?- even when you are by yourself you know -?- conscience. You do not really want to listen. And I say it is alright for certain purposes in ordinary life. And one can get away with it. And, if one has no further interest and if ordinary life is ^{satisfactory} ~~sufficient~~ and if one is sufficiently smug and wishes to continue to be asleep, no one will have to wake you up. And do not think for a moment that there is someone looking to see if you actually have made an account with yourself. You can kill that quite easily. You do not have to give any account to anyone as far as your own life is concerned. You can do with it what you please. If your conscience allows it and you can kill your conscience ~~quickly~~ and you can still it in many ways and your consciousness will not even know anything about it. It does not make much difference. You will have all the chances in the world to do whatever you like and even you can make an awful lot of money and hope maybe that in that way you can buy a certain form of happiness. Of course, in the end, you don't. And it is also possible you die already inbetween and then, naturally, who should you be interested?

We have to consider this. Am I still alive? Is there still something that is worthwhile that I want to continue with and that I ^{can} believe ~~xxxx~~ in and that I really feel, not only that it exists, but that it is something that I become responsible for? Is it really that I take my life like that, that I become responsible for the fact that I am alive? That I take the responsibility, ~~xxxx~~ as it were, in my own hands now; assuming for a moment that I wish to be born, that my father and mother desired me. Let hope for a moment that I was actually a child that they wished. And then when I am at the point where I become mature, I have to make a decision. Do I wish to continue with my life on my own and thank my father and mother and whoever it may have been before, that is, for the fact that life exists in myself and I take this life in my own hands? And I become responsible physically, emotionally and intellectually. And then, after a little while, is it enough? Do I, do I give it really all that is required? Do I keep in mind that it ought to develop? Do I believe in the possibility of development? Or do I come to a conclusion that after a little while my emotional scale is already fulfilled enough and intellectually I know practically everything and at least I have have an opinion about this and that? And also, in that way, I am a very nice kind of a fellow who even, when I am asked to a certain party, that I could become the life of it. Is that really something that I want? ^{then} okay. Do not read Gurdjieff.

If you read Gurdjieff you have to know that he will disturb you; that there is something in that book and, of course, I advise all of you to read it. It is a question of impartial, objective study of man; tales of Beelzebub to his grandchild, whatever that means. But, in any event, something that gives an insight if you want to read it and what is human nature and not human nature as you

see it but human nature as you are. He is not talking about other people. He is talking about us; everyone of us, not simply reading and saying, "Oh yes, I know so and so and he is like that and the other person is like that." No, you are; and to take it to heart and to consider it something that is a description of ~~me~~ your life and what you are in your own wishing and in your own doing, your own thinking and you will not believe it. And you will hate it because you will say, "It is much too strong. He is not right. He does not know what he is talking about." And probably, at the time, you will take the book and throw it in a corner. And maybe it will stay there for some time. And I hope, I hope by God, that it will not let you loose and that, after a little while, you will pick it up and say, "maybe there is something on it because my life - I am not so sure." And I hope there will be many moments that you are not so sure and that you will start to question yourself a little bit and that you start to shake.

See what you have got that is your own, that you could call your own, for which you would fight and for which you would ultimately even die? What is ~~it~~ there really that is that kind of, not opinion, but that kind of part of yourself that has become part of your life so that it is your life and, based on that kind of experience, you will say, "It is this and it is nothing else. And come whatever may be, and even if God himself would tell me it is not so, I would tell God to get out." You understand what I mean?

I am talking about a certain solidity that one should have if one wants to grow up. That is the only kind of life really that becomes worthwhile. And it is also the only kind of life that will, not only be helpful to you, but could become helpful to someone else who could then, at such a time, rely on you and you could be then in all respects, be a good friend and a husband and a wife and a father and a mother; that what you should be and which, unfortunately, at times, you cannot be. And I say there is no blame ~~me~~ but it is only a misunderstanding and it is ignorance.

But if you once can find out what it is that you should become, then do and then try it. And I again say it is not... I do not have a damn. It is your life I am talking about. It is not my own. I know what I am. But I am telling you. The opportunity for these kind of things, that is, to find out something about reality, about something that is objective. And I am not a fanatic. Do not think for a moment that I believe that Gurdjieff is the only way by which you can wake up. Oh no, there are many other ways. But it is not so available. You are not going to Tibet and live in a monastery for some time. I know you won't. And you are not going to a guru and sit under a palm tree and admire him. And you will not spend so much time in reading the different things of the Khar let's say or of Forester or whatever you want to read about Buddhism. You will not do it because, altho it is very nice and very enjoyable at times, it is something that takes time off from your ordinary living.

There is one advantage regarding Gurdjieff and the ideas of objectivity: that it is a necessity for you to apply it to your life. It is not apart from it. It is in your life. That is why you can continue with your life whichever way it is and, at the same time see how it is while you live. That is the one great advantage. It is the reason why this could appeal to us because neither the road of the fakir or a monk or a yogi is adapted to our present form of living. We are children of this age. As I say, not a hundred years ago and not even primitive. We happen to be so called civilized. And we happen to have a certain form of culture even, you can call it, democracy.

But we are still human beings and we are still slaves. That you may not believe. If you do not want to believe it, don't. Find out. If anyone makes a statement, for instance: if I say you are a crook, ~~xxx~~ you say "No." You will prove it to me that you are not a crook. If I say you are asleep, prove it to yourself you are

not asleep. Then you will find out either you are or you are not. But you must work. If you do not work, what can you expect? If you do not try honestly, what will you expect? If you think you can continue to do business in the same old way as always, you cannot. You go one way or another. ^{you} Either hot or cold; not inbetween. Lukewarm - I spit out of your mouth. It has no reason of existence. Confess to yourself I wish or say, "I don't". Do not be lukewarm about work. If you want to work, work with all intensity, as much as you can, whatever you understand. Try. Try honestly and keep your own counsel. If you wish, communicate with ~~about~~ each other on the basis of: I have an aim. It is not because you do it for someone else. You do it for yourself. Then maybe in your life you will understand a little bit what are your problems and maybe you can, without any question, you can solve some of them. And then maybe, because of that, you probably will be a little happier, let's call it, more joyful, maybe more satisfied because you have found the possibility of how you should be. And you have found the answer to the fact that you are alive and that you also, ^{taking} in this responsibility, probably can end it in such a way that even God will be pleased.

But your conscience has to enter with your consciousness. The development of that what is your brain might go into a conscious state. The development of that what is now your solar plexus and a little bit of your heart will go into the development of conscience. And that conscience will help you to carry yourself thru, thru difficulties, and wishing to become what you should be. And in that way you could become maybe what you should be in the sense that you develop certain things which, at the present time, of course you do not possess because everyone who is unconscious is only one and a half as compared to the possibility of becoming three fold.

Try to understand a little bit about the Law of Three. What it is

that the Law of Seven could teach you; to see it in your daily life, how it functions, to see a relationship between you and other people of a different kind, of a different kind of level, of a different kind of intensity, of a different kind of a meaning.

What is your relationship regarding your own, I call it God for lack of a better word, or Absolute, your own, your heart if you wish. Your great nature, that what you really are. What is your relationship regarding those who are close to you that you really care for? I call it personal relationship. What is your relationship regarding your profession? A little looser. (-?-) Do not forget it. And if you are in any way creative, what is your relationship on a sociological basis? These four relationships form a tetrahedron. The three together, the first three, ~~form~~ ^{form} an equilateral triangle. A tetrahedron has four triangles, equilateral. The top is above if it goes up. The top ~~is above~~ can also be low if it goes down. The sociological influence that you can be (deleterious?). It can also be right. But it has to be based on a plane of one's own understanding regarding the three relationships towards one's inner life, towards those who are near and dear and towards those with whom you have dealing, the people you know; excepting, of course, that what we really do not know very much about which is your own conscience.

But if you understand that my relationships should be like a triangle, I will then ^{give} ~~give~~ to each of the three possibilities its due. I have to be in my relationships of a personal nature, as if sometimes God is there and that sometimes my profession life is there. And in profession, I have to understand that sometimes God could be there. Whatever I say, that my nae be nae and my yea be yea; that I am honest, not only regarding other people but myself, so that I will have towards myself a feeling that I can stand myself and that I need not be ashamed and that, at the end of the day, I will say, "I have done my best." It was not much but at least I have tried."

This is the kind of thing we have to consider and on which basis work must rest. Because only on that kind of a basis, can there be any truth. On that kind of a basis, I really become, let's call it, inspired to wish to do something. Otherwise, why would I even want to work? I have to understand that that when I am now needs work of a certain kind and that perhaps I know that I can^{not}/find it in the direction of ordinary life with reading or studying or even what I can creative art; that that also has an end. And that I know -?- that many other things which, at the present time, I cannot put in the proper place because they bother me and then I say, "I have no attention that I can give to God because I have no time."

It is a question that I understand my time in living. Then, when I am living in time I can understand the moments^{of} which such time is made up and then ~~xxxx~~ if I can be objective in such moments, I can continue with my life and still build something on which my life can rest.

This is the whole problem and that is why the ideas of Gurdjieff are worthwhile, to say the least. But it is not that you have to believe what I say. You try. You test it. You make attempts. You find out. You come to your questions. You try to solve them. Remain honest and serious. Your life is at stake. No one else's is. If you want to do what you can, do. And whatever you cannot do, don't. But then keep it in your mind. Keep it in your heart. Do it when you can. Wait maybe. As I said, throw the book in the corner for a little while. Maybe you come back to it. Who knows? You will. Who wishes? You will.

Not for anyone else's sake. Do not think for a moment that the Angel Gabriel is waiting for you to ask if you have read Beelzebub. Your conscience will tell that. You know what you wish to get out of that book and out of Gurdjieff. If you can get something for your life then maybe your life can be changed in some way or other. And

it could give a direction and it can give you a level. If you want to have that level, if there is something that really inspires you, maybe you can find in that possible direction of aspiration some kind of a solution for these kind of questions in one which, of course, bother and bother you at the wrong time maybe and sometimes seems very unsurmountable.

How can I get out of that kind of thing? How can I really meet life in all aspects of it and not resent it and take it as it is, as it is presented to me and how I have to live it and how I then will not want to go under but I will want to stay above. And something of me will not wish to be touched by that and, at the same time, I will have to give that what is required, in that kind of life, its share. Pay unto Caesar what is Caesar's. But to the Lord give that what belongs to the Lord. Pay to your outside life whatever is required. Pay to your inner life whatever your inner life requires. Then there will be peace. There will be an equilibrium, a balance, something that you can call the beginning of becoming a man.

At the present time, one is not a man. One is a mouse. One is a little bit of an animal; something that is also quite fearful, something with tendencies, wishing to hope for its own and gathering everything at the expense of someone else. We are small children also; not knowing and in ignorance and still wishing to grow up. And, somehow or other, we do not know how to work. Really, there is not excuse for not knowing. I would also say, "I am telling you." You do not have to believe me at all. You find out if you have the problem. If you still have the desire and the wish for a search, you will, until your dying day, keep on finding out. Do not die yet. Do not allow circumstances to kill you. You keep to whatever is the most precious within you and you give that the proper value and you live as much as you can in accordance with it. And gradually, out of that, there will

be born the possibility of how can I, at the same time, doing that what I wish to do, remain free regarding that what I do? How can I possess without wishing to possess? How can I do without wishing to do? How can I live without valuing my life, that I feel attached to it? How can I wish without wishing a return. How can I do without having to do?

These things you can understand. These things belong to a philosophy, to something that I call simply inner life. You can call it ethics, morality, maybe objective morality; maybe something that really could be the end and the aim of oneself which, at the time when you have to die, that you can say. "But that I tried."

It is not a wish to enter Heaven. It is ~~the~~ the wish to have Heaven, as much as it is possible, crystallized now and enter into one so that truly, that what is within one is Heaven for oneself. When one is alone, when one does not know who the friends are and you do not have to cater to them and when you are with yourself and you can listen to yourself talking to yourself; and again, you do not have to give any account to anyone ~~and~~ and no one will force you to work on yourself. But you yourself, if you wish, maybe you will. And maybe you will try. If you do, you will find because the wish really to work has to come from your knowledge how to work, from the wish to apply that what you know and forced, that is, motivated by your desire to become, regarding work, one; that is, all of you, all of oneself an entity and in this oneness you eliminate time entirely.

It is the making out of the consonance of oneself, in one point, that I reduce and finally absolve and solve the problem of continuity of a thought or a feeling. It is the reduction of a line to a point. It is the reduction of ~~expensive~~ plane to a line. It is the reduction of a solid to a plane to a line to a point. It is the question of how can I understand time of myself in terms of timelessness? How can I make out of time eternity? By reducing time in all its dimensions

finally to the point of time which is the moment of existence. That is why it is necessary to see oneself at the moment when it takes place and, at that moment, I include in it impartiality because I have no means of using my conscience. And it is the observation because it is the only way by which I can be truthful regarding that what I see. And naturally a moment of awareness means that my present, which is not past and not future, is simultaneous with that what exists.

This is the work in a nutshell. This is what you have to understand. You have to learn. You do not know it. You have to try. You have to become like a little child, studying, really open, finding out. For God's sake, do not be prejudiced. When you are prejudiced, I assure you, you do not know. You do not know a damned thing. Find out. It is new. It is something entirely different because we talk about objectivity and you do not know what it is to be objective. But if you find out, you will get a smell and a taste and maybe that taste will give you a certain inspiration. Maybe the inspiration can give you an aspiration towards reaching something that is your birthright as a human being. Then maybe you can -?-. Maybe it might be Heaven on Earth. Maybe it will be Heaven within you. Maybe it will be real me.

Continue to meet, talk, read, think. I will be back in another month. Then if you have questions, I will try to answer them. But they have to be that kind of question about which we talk; not so much curiosity. Curiosity will help a little. Interest will help you a little. But the application of it will give you the taste that is necessary for all of us to find out why we want to live and what is the aim, the purpose of one's existence and how can I really understand myself, notwithstanding the variety of all kind of conditions in which I live. And how can I find that kind of peace; that kind of

that what is in all my activity tht what is beyond such activity? How
can I be at the moment of existence and breaking all existence? How
can I in time become eternal? How can I, as man, become God? Mind
you, it is not religion. It is life. It is ones inner wish. It is
really ^{can} how/I grow. How can I become a man? How can I really live?
That acceptance of life, if one wants it, it is there, If one does
not want it, it goes on just the same

(Tape runs off)